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WEEKLY REVIEW.

—Nellore was all but washed away in the recent inundations ; much property was destroyed. On the following Sabbath thanksgivings were offered to God, in the Protestant church there, for the many mercies experienced during the inundation. The *Bombay Catholic Examiner* thinks this very strange, and suggests that the word thanksgiving was inappropriately used. Why so ? The worshippers did not return thanks for the inundation, but for many mercies extended to them at the time of the calamity. They were doubtless sorry for the destruction of property, but thankful for the preservation of life. An inspired Apostle says : "In every thing give thanks." The Psalmist says : "I will bless the Lord at all times." What word would the *Examiner* substitute ? Complaint ? Murmuring ? The Christians of Nellore did the right thing, we think.

—We spoke last week of the loss sustained by the U. P. Rajpootana Mission in the death of the Rev. G. Martin. By this week's *mail from home we regret to hear* from the Rev. John Robson, of the same Mission, that he is precluded from returning by the state of his health. He has been pronounced totally unfit to return to India, and assured that one hot season in India if it did not prove fatal to his life would, at all events, prove fatal to his power of work. This is a very great loss to the Mission.

—The Rev. John Paton, late Chaplain of the Scotch Church in this Presidency, has been inducted to the pastorate of a church in Dumfries, Scotland.

—Bombay has been startled this week by the discovery of frauds that have been apparently practised for many years in the markets and slaughterhouses of the Municipality. The wonderful thing is that such a multitude of people should have been in the secret, and yet it should have been so perfectly safe for years. Hundreds of persons, men and women, have been constantly paying these bribes, and the mode of collecting them was systematized and carried on with the regularity of clock-work, a wheel within a wheel. How little is really known of the way in which India is governed. It is one thing to make laws and another thing to secure their administration.

—We have much pleasure in transferring to our columns the following letter of Major General H. W. B. Bell, from the *Poona Observer*. In these days it requires some boldness to utter convictions of this kind. We may return to this subject next week :

"In your paper of yesterday, my name appears in the list of persons said to have been present on Saturday evening last at the Convent School. I was certainly *not* present ; for, though I am informed—and I do not doubt it for a moment—that the *secular* instruction at the Convent Schools is excellent and carefully and kindly conveyed, I am too *Protestant* to allow myself—more especially in these *Romanizing* days—to attend the festivals of schools under *Romish* instruction, with *Romish* views of adoration, and with *Romish* objections to a fully open Bible. I am told that *Protestant* parents send their children to the Convent School. It would be as well for those parents to remember and consider *against what* all Reformed Churches are *Protestant* ; lest they find *too late* that their children, while receiving a good secular education, have also learnt the merits and use of a *crucifix*, and the value of a *priest* as contrasted with the dangers of an *open Bible*."

—Mr. Holker, the Solicitor-General, at a dinner of the Licensed Victuallers, said :

"They had an amount of capital invested in it which almost equalled the amount of capital invested in the cotton trade, the woollen trade, and the iron trade put together. They had a capital of 117 millions, almost a greater sum than was invested in any other trade in the world. In this trade they had also 900,000 persons employed. He denied that intemperance resulted from any action of the licensed victuallers. He believed the licensed victuallers were as moral as any other people in the community, and detested this disgraceful and disgusting vice of drunkenness."

No doubt. Yet if universal moderation in drinking prevailed in the British Isles, instead of a capital of 117 millions sterling less than 17 millions would probably suffice for the traffic, and there would be a remarkable diminution of the mortality.

—We have to acknowledge with thanks : "The Healing of the Nations, Sermon, by Rev. J. M. Thoburn ;" "Science, Theology, Religion, by Rev. Alex. Anderson, Aberdeen ;" "Indian Antiquary" for November.

What a dreadful picture is presented in the following from the *Daily Mail*, in an account of one of the free breakfasts on Glasgow Green. This ruin is ordinarily cloaked and ignored ; but the work of God is bringing these things to light, and using them to lead Christians to a fuller consecration :

"The service of praise and prayer over, and the Bible lesson ended, breakfast began in earnest. The bread was handed round in neat paper parcels—grace followed—then tea steaming hot, in cups and tinnies. The company had been gradually enlarging all this time, as the doors stand open to all who choose to come in. There were more women than men ; and those who were down at heel looked a great deal worse than did the men out at elbow, as if despair had sunk them lower. Amongst the women were scattered a few outsiders—poor, wretched creatures, who had crept in softly during the services, but, not daring to be seen among the decent women on the benches, sat crouched upon the ground at the side of the Tent, with their faces hidden. One, when asked to take a cup of tea, lifted a face in which hardly a feature was recognisable with bruises and gashes ; a fresh deep cut over the eye had been roughly patched up with sticking-plaster, and blood was oozing from the swollen lips. She looked up with a 'dazed' expression, then lowered closer together, as if she expected to be kicked. Her voice was soft and gentle. . . . She thanked them very much, but she could take nothing. . . . Didn't know how she had got her face hurt. Had been in the Police Office all night. . . . Supposed it was rough usage. . . . Had been sent out at half-past five, and didn't know how she had wandered to the Gospel Tent. . . . One was weeping bitterly near her. She would not take anything either. . . . She was a poor lost wretch, and she knew what was right. . . . Once was a member of the Church and a Sabbath-school teacher. . . . Was wandering on the Green, and the hymns they were singing in the Tent brought back the memory of old Sabbath days. The companion to this girl was also crying bitterly. She too had fallen very low. . . . She was also an educated woman. . . . Her father was a prosperous merchant in the city, and his monument was in the Necropolis. These had not come to the Tent for anything that was going. An irresistible impulse seemed to have drawn them."

Now here were women that might have been happy and useful wives and mothers, as many others are who had no greater advantages in early life than they had. Where are we to lay the blame of this awful ruin ? Chiefly, no doubt, upon themselves ; in a large measure upon those who choose that the poor shall have every facility for getting strong drink ; but in a large measure also upon men who go with heads erect in good society and claim to be considered honourable, and think it no shame that they should have tempted these poor women, directly or indirectly, to a course of infamy. After looking at the picture above sketched, after sounding the depths of this pit of corruption, we should look away into some fine mansion where "gentlemen" may be seen sitting down to a very different breakfast table, priding themselves upon their respectability and upon the great social gulf that separates them from the openly vicious and abandoned ; and yet they are the chief cause of the misery and infamy that have brought these women to the verge of the precipice of perdition. Here is an evil under the sun that penetrates and honeycombs almost all that we call society. God has said in so many words that "fornicators shall not inherit the kingdom of heaven" ; and yet it is a fact that men who would think it an intolerable insult to intimate that they could cheat their fellow men, are confessedly guilty of this sin. God is not mocked. The lives, the souls of these dishonoured women, are precious in the sight of a God of love, and He will not hold the man guiltless who has helped to bring about this dishonour and this ruin. Oh the hypocrisy of the world ! receiving and entertaining the men who work this degradation, and forbidding to speak of the degraded creatures, and discountenancing the very efforts that Christian people make to reclaim them. Thank God, there are those who have confidence enough in Christ the Saviour, and enough of the mind that was in Him, to seek the recovery of these lost creatures ; but it is of a hundredfold more importance that the sin of "the prostitutor" shall be branded with its true opprobrium. Let us have done with the hyprocrisy that takes off the hat to the prostitutor while it sweeps disdainfully away from the prosti-

tute. It is an awful thing, and a crime in the face of heaven, that we should have laws embodying this very hyprocrisy; an Act that impales the prostitute while it ignores the prostitutor.

WE have been favoured with the following communication, in which a Christian brother, with whom we are well aquainted, relates the particulars of his conversion:

I am by birth a Parsee. All my ancestors were in every sense staunch Zoroastrians, and it is said that I am the only one in our family who embraced the Christian faith; and, as I am so now by the blessing of God, I consider it my paramount duty to tell every one with whom I may come in contact what led me to embrace the religion of Christ.

About the year 1859 I was put by my father in the school conducted by the late Mr. A. B. Boswell, who was reputed to be a very able and strict master, and taught his pupils with great zeal and diligence. In a short time I became very familiar with the Christian portion of the school, especially the boarders who were staying in the same schoolhouse. I do not know how, but I was led there to read small *tracts*, and was so much attracted by the short and simple narratives therein contained, that now and then I began to ask for some more. One of the boarders, noticing that I was much amongst them, and that I was often interested in reading Christian tracts and books, advised me to "become a convert," and said that if I wished he would compose a letter for me to send to the Rev. R. F. Colvin. I liked his idea, and sent the letter (I believe by post) accordingly to this gentleman, who was during that time the senior chaplain of St. Andrew's Church. After a day or so, Mr. Colvin, accompanied by the late Rev. W. Middleton, called upon me in the school. They had an interview with Mr. and Mrs. Boswell before they saw me. My master then came to the schoolroom and told me I was "wanted upstairs." I obeyed the order and to my surprise, I was received by two Europeans, one of whom, enquiring after my name, asked me whether the letter he showed me was written by me? I said "Yes." They then talked with me for about half an hour—the full nature of which conversation I do not remember now, but the conclusion was that I should go to St. Andrew's Kirk every Sunday evening. After that for a long time Mr. Colvin gave me instruction in the "Assembly's Shorter Catechism." I was very regular in going to church, though with great fear, and I took great precautions lest anybody should see me, but still many persons did see me, and even told my father, who disliked and upbraided me on this account very often. I gradually became a little bolder and, when opportunity offered, I often visited St. Thomas' Cathedral, where, on one occasion the late Rev. C. Fletcher spoke to me on Christianity and then made me over to the Rev. C. Kirk, who took a great deal of interest in me and for some years I was a constant visitor at his house. Though I have been for such a long time among several Christian ministers, I was never asked to receive baptism by any one. I believe that to be on account of my being then under age and partly because I had not much scriptural knowledge. Constant reading of Christian books and attending churches and religions meetings hindered me from reading my own religious books. That disgusting stuff, which every Parsee must use every morning for purification, I did not use at all. I left off attending our religious meetings, funerals, festivals, fire-temples, &c. and did not pray in my house. I never liked expensive religious ceremonies, in my house or elsewhere, and I never honoured our so-called priests (or thought them worthy of the name of "priest" as almost all are ignorant and irreligious) though their services are quite indispensible in cases of funerals, marriages, and above all in the ceremony of the dead.

I continued in this state for some years. But after the demise of my poor wife in 1868 the tide seemed to turn, and I took an unexpected course and endeavoured to follow Zoroastrianism as strictly as possible. I began to rise at 3 A.M. and after a bath I commenced praying according to the Parsee religion, and very strictly performed all the outward ceremonies, using even the disgusting stuff above referred to. I never took my breakfast and dinner before my prayers, which generally lasted about two hours. When I drank water or tea, &c, it was with covered hands, or if uncovered I was obliged to wash them. I spent a good deal of money in religious rites, for the dead, &c. Gave in charity (according to my humble means) to priests, temples, &c. whenever it was convenient. When my poor father was very ill we were obliged to remove him to a bungalow near Breach Candy, and there I was led to go early every morning to the "Tower of Silence," and there had my prayers offered for nearly 18 months continually. I used to offer every day there a piece of sandalwood, to the "Fire," which is kept there in a very secluded place called Duggree, and paid daily some coppers to the old man in charge. I also now began to go to fire-temples, funerals, &c. This unexpected change had a great effect upon the minds of my parents, relatives, and others. Let me also mention that I felt very earnest and sincere all this time.

But the time came when I was to be delivered from the power of darkness. I was in the habit of frequenting a Christian family, and among others the principal subject of conversation for several days was about the sensation the Christian community were in on account of the Rev. W. Taylor's preaching. I did not feel at all interested, but at last, at the request of a friend, I went with him to the "Framjee Cowasjee Institute" to hear this preacher. I heard him twice, I believe, and on each occasion I returned very much impressed with the power and earnestness with which he preached. I was then gradually led to go and hear him preach in the open air near the Falkland Road Fountain, and after a considerable time my heart and mind were so much set upon hearing the gospel preached by Mr. Taylor that I could not now faithfully attend my own worship every day, and gradually gave it up altogether and began to visit Christian churches.

By this time Mr. J. Shaw visited me at my house and in our conversation I remarked that I felt unhappy because I was now fully convinced inwardly. But I had been entirely deluded in my former life. Though moral, yet unsafe. My heart still unchanged and desperately wicked. All my former strictness in my own religious observances was of no avail. I had no strength or power in myself to resist temptations or evil desires. Found myself entirely condemned. I had not been thinking of my *past sins*, nor how to get rid of them, or how to get to heaven. Never knew the meaning of what I read in our prayer-book, the language being Zend. In short I perceived my conscience was not at all comforted by anything I did. I now found myself very much perplexed, and did not know what to do. To be baptized openly was a thing seldom done among Parsees, and I knew very well what the consequences would be. So I delayed a long time to come out boldly and confess the Lord Jesus Christ as my Saviour, though I knew perfectly well what danger I was in. I still continued to go to church on every occasion, with great precaution. Revs. James Shaw and A. Norton often visited and spoke to me in my house. I told them repeatedly that secular duties precluded me from embracing Christianity. But how the Lord works out His plan nobody can fathom. He is indeed, though just, a merciful God. It was in His power to cut me off in the prime of my life during my severe illness and despatch me without any ceremony to the place where there is nothing but weeping and gnashing of teeth. Notwithstanding this plain long-suffering of the Lord I delayed until the 21st of September 1873, when, at the exhortation of the abovementioned Rev. J. Shaw, I was constrained to stand up for Jesus. I can safely say that I never intended to stand up and confess Jesus openly *on that day*, but this was one of the instances in which God fully manifested His supreme power to subdue man's will. I was then on the same evening baptized by the Rev. W. E. Robbins, in the presence of several Christian witnesses.

Now the days of my crosses and trials began to dawn. When it was known among the Parsees, there was a great commotion. Some sent alarming false reports to the Guzeratee papers, and editors published them willingly. Friends and relatives came to my house, but instead of endeavouring to win me they used very strong language. In my own family there was nothing but howling. I was very much tried and tested. Satan suggested several temptations to my heart, and had I not clung to the Cross firmly I would have gone back to my old religion, and to Satan. My relations and friends have no regard and love for me now. But amid all these trials I am rejoicing in Jesus. It is He only who has washed my sins with His precious blood. I have fully experienced that Jesus is ever ready in time of need, a "true Friend." For nothing in the world would I give up His Cross. He is my blessed Saviour. He has made me now a free man. Though I have been a great loser in a pecuniary way in business, I am very rich in Jesus. What shall it profit a man if he shall gain the whole world and lose his own soul? May the Lord use this testimony for His glory. Amen.

"No condemnation now I dread,—
Jesus with all in Him is mine;
Alive in Him, my living Head,
And clothed in righteousness divine,
Bold I approach the Eternal Throne
And claim the crown through Christ, my own."

The writer of the above has been very desirous of showing to his countrymen that the reception of the Gospel does not denationalize a man, nor require him to deviate from hereditary usages except so far as these may conflict with the spirit of the Gospel. The common idea is that to become a Christian is to become in some sense a European, to expatriate oneself, and place a gulf between oneself and one's relatives. Connected with this is the idea, so prevalent in this country, that religion is very much an affair of costume; and the very essence of religion is found in some particular article of dress. Mr. Manockjee Mody, the writer of the above, when he submitted to Christ submitted fully and consented to every sacrifice that might be demanded. He did not believe that the service of Christ required any change in his dress; he was anxious to show his people that religion was not in keeping or rejecting any particular article of dress; but in receiving and following Christ, and that he could serve Christ while remaining in the paternal mansion. He took good care to show that his wearing of the *sadra* and *koosti* had with him no religious significance whatever. We ourselves are of opinion that the *koosti* should be laid aside, because it is not necessary as an article of dress and is connected in the minds of Parsees with their religion, and because the intention of the wearer would readily be misconstrued by them. But we are quite sure that it is not with the slightest idea of avoiding persecution that its use has been retained in this instance. Mr. Manockjee has, by his boldness in constantly testifying for Christ in public and in every way, shown that he has no desire to shield himself from opposition, though he has an earnest desire to commend Christ and the Gospel to his compatriots.

The Week commencing on Sunday next the 22nd November having been set apart by Young Men's Christian Associations at home and in various parts of the world for Meetings for united prayer, the following special Meetings will be held in Bombay, commencing at eight o'clock in each evening, viz.

Monday, 23rd—Methodist Episcopal Church, Falkland Road.
Tuesday, 24th—Free Church, Esplanade.
Wednesday, 25th—St. Andrew's Church, Fort.
Thursday, 26th—Girgaum Mission Church.
Friday, 27th—Byculla Scottish Schools (Mr. Macdonald's)
Saturday, 28th—Baptist Church, Bellasis Road.

Also on Wednesday evening, at eight o'clock, a Meeting will be held at the Free Church Institution, Khetwady, with special reference to educated Native young men.

The attendance at these services of young men and others is cordially invited.

— It took grace to lead Latimer and Ridley through the fire triumphantly when their armed enemies and their friends were looking on; but it requires more grace now to bring men through persecution when nobody is looking on. I could show you in this city a woman who has had rheumatism for twenty years, and who has endured more suffering and exhausted more grace than would have made twenty martyrs pass triumphantly through the fire.—*Tidings.*

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SATURDAY, NOVEMBER 21.

FORM WITHOUT POWER.

MANY are hindered from giving heed to religion because so many professors of religion give so little evidence of the power of it in their lives. They take note of this negative evidence, and make but little account of the positive testimony furnished by those who are powerfully influenced by religion. The latter are few compared with the former; and the former are much more in contact with the world than the earnestly religious are. There are one or two considerations, however, that should hinder men from stumbling over this particular stumbling-block.

The objection is this: Here are a multitude of people who 'go to church,' and possibly to 'sacrament'; as they profess to be religious they doubtless read the Bible and pray to God in their houses; their names are sometimes down for subscriptions to pious objects; yet we do not find that in character or conduct they differ from the rest of us. They are as heartily engaged in the pursuit of wealth; they attach as much importance to their social position; they value the honour that cometh from man and are grieved when they miss it; they study appearances and consult fashion; when they are provoked they get angry; they speak disparagingly of absent persons, and listen to idle gossip; they contract debts and are slow to pay them; they are harsh to their servants; in fact, it is their profession and not their practice that speaks them religious. But that religion which does not make a man a better man in the ordinary relations of life is not worth much.

To one who advances such an objection, we would submit the following:

You are right in what you say; a religion that is worth the name will have this power over man. Observe, this is the highest kind of power, the transformation of character, the re-creation of man in the highest department of his being. It would be a wonderful thing to witness a physical transformation, the exchange of one body for another; but the moral transformation is far greater, and implies a great forth-putting of the power of God. Now the people you are commenting upon may be divided into two classes: hypocrites and unwise seekers. The hypocrites are they who put on the profession of religion for the sake of the credit they may thus obtain among men; the unwise seekers are they who deeply feel the need of being right with God, but who are not rightly instructed as to the way of attaining to this. With regard to the former, we see at once that they are out of court; in the nature of things they cannot experience the power of religion, for they are not seeking it or desiring it; nay, in heart, they are shunning it. It is no reproach to religion, then, that they do not show the power of it in their lives. It would be no reproach to a physician that certain persons calling themselves his patients did not get well, if these persons invariably neglected his prescriptions and threw his drugs out of the window. Their testimony would not weigh a straw with those who were carefully looking for evidence of his ability. If one, two, or three obedient and believing patients of his were to testify that they had been healed of a most dangerous disease by his treatment, the testimony of thousands who had not conformed to his instructions and had not been healed, would weigh nothing; in fact it would be no testimony at all.

Now with regard to the unwise seekers. Their case differs from that of the hypocrites in that it contains an element of true testimony, not against religion but for it. They see in religion something real, excellent and desirable; the best part of their nature responds to it and binds them to seek it; but there is another law in their members, the law of habit and of a depraved nature, binding and thwarting them, and effectually frustrating their endeavours to obtain that divine help which the Gospel offers them. In order that they may experience the transforming power of the Gospel they must be willing to yield up all to Christ, make an unreserved surrender, and trust wholly to His power and grace for victory over their own evil nature and over temptation. They are unwise enough to shrink from this; their heart is divided; they are attempting to serve two masters; and they of course remain without experience of Christ's delivering power. We may receive their testimony as to the excellency and desirableness of the grace of Christ; the fact that they do not get victory is accounted for by their neglect of the stipulated condition.

The Gospel does not profess to give peace, pardon or purity except to those who forsake all for Christ, yield themselves without reserve to him, and receive him by an appropriative faith. The testimony of those who have received forgiveness, peace, and a change of heart and life, must stand unimpeached by all the nominal Christianity existing. It is evidence of the highest kind, and the reason why it does not tell more powerfully is because men do not give heed to it. There is a foregone bias in their minds, a prejudice that is like scales over the eyes of their understanding.

THE CHRIST OF MR. MILL.

IT is admitted that Mr. Mill's posthumous work entitled, "Three Essays on Religion: Nature, Utility of Religion, Theism," will not add to his reputation. We desire, however, to draw attention to the following extract from the volume, embodying a tribute to Christ which is valuable as being the testimony of one who was not a believer. We would ask for it the thoughtful attention of our Native readers:—

"The most valuable part of the effect on the character which Christianity has produced by holding up in a Divine Person a standard of excellence and a model for imitation, is available even to the absolute unbeliever, and can never more be lost to humanity. For it is Christ rather than God whom Christianity has held up to believers as the pattern of perfection for humanity. It is the God incarnate more than the God of the Jews or of Nature who, being idealised, has taken so great and salutary a hold on the modern mind. And, whatever else may be taken away from us by rational criticism, Christ is still left; a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his personal teaching. It is of no use to say that Christ, as exhibited in the Gospels, is not historical, and that we know not how much of what is admirable has been superadded by the tradition of his followers. The tradition of followers suffices to insert any number of marvels, and may have inserted all the miracles which he is reputed to have wrought. But who among his disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort; still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived—as they always professed that it was derived—from the higher source. What could be added and interpolated by a disciple we may see in the mystical parts of the Gospel of St. John, matter imported from Philo and the Alexandrian Platonists, and put into the mouth of the Saviour in long speeches about himself, such as the other Gospels contain not the slightest vestige of, though pretended to have been delivered on occasions of the deepest interest, and when his principal followers were all present—most prominently at the Last Supper. The East was full of men who could have stolen any quantity of this poor stuff, as the multitudinous Oriental sects of Gnostics afterwards did. But about the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight which, if we abandon the idle expectation of finding scientific precision where something very different was aimed at, must place the Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to that mission who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than to endeavour so to live that Christ would approve our life. When to this we add that, to the conception of the rational sceptic, it remains a possibility that Christ actually was what he supposed himself to be—not God, for he never made the smallest pretension to that character and would probably have thought such a pretension as blasphemous as it seemed to the men who condemned him, but—a man charged with a special, express, and unique commission from God to lead mankind to truth and virtue—we may well conclude that the influences of religion on the character which will remain after rational criticism has done its utmost against the evidences of religion are well worth preserving, and that what they lack in direct strength as compared with those of a firmer belief is more than compensated by the greater truth and rectitude of the morality they sanction."

Mr. Mill here speaks of Jesus Christ as the pattern of human perfection, fitly chosen as the ideal representative and guide of humanity; as unique; in the very first rank of the men of sublime genius; the greatest moral reformer and martyr that ever existed upon earth. Further, Mr. Mill admits the possibility that Christ actually was what he supposed himself to be—"charged with a special, express, and unique commission from God to lead mankind to truth and virtue." Let these admissions be pondered. Mr. Mill was a sceptic; he did not believe in a revelation from God; many in this country have eagerly referred to him as justifying them in their disregard of the Gospel; yet here we have the deliberately expressed conviction of Mr. Mill that there is nothing in the world so worthy to be received, on the whole, as the Gospel. He gives the place of pre-eminence to Jesus Christ, and knows of nothing better for mankind than to be conformed to his image.

The question now arises, Could Mr. Mill consistently make these remarkable admissions and couple them with the denials with which they are associated? Has Mr. Mill discovered the true Christ, concealed to us in some of his features by the overweening

and mistaken additions of his primitive disciples? If Jesus Christ was a sublime genius, a man pre-eminent in genius, of profound insight, the greatest of moral reformers, and one moreover that believed himself charged with a special, express and unique commission from God to lead mankind to truth and virtue, could such an extraordinary and unparalleled man fail to secure himself from being misrepresented by the men whom he had specially chosen and educated for the work of making him known to the world? Where is his sublime genius, if he could not show them the wickedness of attributing divine perfections to a mere man? If he shrank above all things from the robbery of divine glory, could he not impress upon his intimate companions and disciples the greatness of this sin? Why, the very Jews that crucified him had a truer conception of the Godhead than John, Matthew, James and Paul had, if Mr. Mill is right in affirming that the divinity of Christ was an invention of the disciples and not the teaching of the Master.

We wish to point out a peculiarity in what the Gospels say on the subject, which seems to have eluded Mr. Mill's critical acumen. From first to last Jesus Christ deprecates everything like the glorifying of himself as a man; and all that he says regarding the divine spirit in him, and the energy of God in his works, is that God may be glorified. He says: "I can of mine ownself do nothing." "The words that I speak unto you, I speak not of myself; the Father that dwelleth in me he doeth the works." It was the same humility, meekness, disregard of the honour that cometh from man, that led him to spend so much of his time in Galilee, among fishermen, receiving and eating with sinners, instead of courting the men of influence at Jerusalem, it was this very self-abnegation that made him endeavour to secure to God all the honour of what was distinguishing in him. We affirm this with the utmost confidence. It is Jesus that has taught us so emphatically, that there is none good save one, that is, God; that all goodness is effluent from him. The same evening on which he laid aside his garments, made himself as a servant and washed the feet of his disciples, he gave utterance to the words quoted above, and said, He that hath seen me hath seen the Father.

We make two more remarks on this point. The teaching of Jesus in this respect exactly corresponded with that of prophecy. For seven centuries the Jews had had these words of Isaiah: "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Here was a clear prediction of God manifest in the flesh. 2ndly, the words asserting divinity were uttered in the hearing of men who were above all others indisposed to listen to them. Jesus know perfectly well their state of mind; and knew that such declarations would only make it more difficult to win their confidence; that they would take up stones to throw at him; that they would think themselves justified in putting him to death; yet he utteued them. What could have influenced him but that feeling of the sacredness of truth which was ever present with him? "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me and I in him." "If I honour myself, my honour is nothing; it is my Father that honoureth me; of whom ye say, that he is your God: yet ye have not known him; but I know him; and if I should say, I know him not, I shall be a liar like unto you: but I know him and keep his saying."

We may add that no consistent account of the execution of Jesus can be given, apart from the fact that he claimed to be the embodiment of the mind and will of God.

In a word, there is one only portrait of Jesus that bears the stamp of being genuine, and that is the portrait which is given by the writers of the Bible.

Epitome of News.

Saturday, November 14.

—The *Times of India* says it was offered payment at any rate it would name, if it would publish a letter against Mr. Ahmedbhoy Hubbibhoy; and says that a contemporary published such a letter for Rs. 130.

—Same: "A very important judgment has just been delivered by the Supreme Court of New South Wales, in an ecclesiastical cause. The Bishop of Newcastle, in consequence of certain scandalous rumours, inhibited a clergyman in his diocese from officiating, and withdrew his licence. There had been an inquiry at the Bishop's residence, at which the accused clergyman declined to be present personally, though he sent counsel, who, however, did not stay out the proceedings. A writ of prohibition was moved for, and the Supreme Court, by a majority of two to one, has confirmed it, on the ground that the Bishop has acted *ultra vires*. The Chief Justice in this matter is in the minority, though his judgment is a very able and elaborate one. The Bishop of Newcastle has resolved to appeal. Mr. Thackeray has commenced an action against the Bishop for damages laid at £1,000."

—"Yesterday morning, between 10 and 11 o'clock, a Mussulman fakeer, by name Hoossenkhan Ameerkhan, residing at Bhendy Bazaar, seriously stabbed with a knife his wife, named Nusrebun, and her paramour one Badsha Meerza. Yesterday morning, seeing her passing along the Bhendy Bazaar road in company with her paramour, he attacked her with a long knife or dagger, which he appears to have sharpened for the occasion, and stabbed her in the abdomen. The paramour came to her assistance, and the fakeer also attacked him, and gave him two or three stabs about the back and shoulders. By this time a policeman came to the spot, and, with the assistance of some of the townspeople, seized the accused with the knife, and took him into custody. The injured persons were at once conveyed to the Jamsetjee Hospital, where they are now lying in a precarious state."

—Private Purany Khan, 11th Regt., Bhooj, has been sentenced to be hung for shooting at a Jemadar last May.

—Has this month got an extension? For the third time we see a notice of a Conference to be held in Calcutta *November 31st*.

—*Bombay Gazette:* "Louise Lateau has been a standing topic of the German Press for the last three months. While the whole of the Liberal press in the Protestant as well as the Catholic parts of the country speak with disgust of the woman of La Plaie, who is alleged to bear the *stigmata*, and liken her adherents to South Sea savages, the Ultramontane prints glory in the miraculous fasting and bleeding of the new Saint. It is not too much to say that the miracle has greatly injured the Ultramontane interest in Germany, educated Catholics being less than ever inclined to support the Popish party since the apparition of the Virgin in so many French scenes, and the recognition by the priests of the sanguinary phenomenon of La Plaie. The fierceness of the Lateau discussion had just been amusingly interrupted by the appearance of the following advertisement in the Breslau *Morgen Zeitung*:—

"Grown-up girls who wish to be *stigmatized* or to be instructed in the art of *stigmatizing* others may confidentially communicate with Mrs. Francisca Schlecker, midwife, 20, Com-street. Humane treatment. Cheap prices. Absolute secrecy guaranteed."

The advertiser is stated to be a Catholic. Imagine the sensation produced."

"Gaya Pershad was accused of having forged a letter purporting to be written by the late Rajah of Pitehra. It appears that the unlucky Rajah had been one of the money-lender's victims for years. Originally a man of large estate, he had gradually suffered almost all his property to be drawn into the usurer's grasp. An original loan of about Rs. 50,000 or Rs. 60,000 had yielded lakhs of indebtedness. But this was not enough to satisfy the cupidity of Gya Pershad. By one of those strangely imprudent crimes of supererogation which so often bring offenders into trouble, the money-lender seems to have thought it necessary, for his own interests, to obtain an apparent sanction from the Rajah for arrangements which would have given him control over the wreck of the ruined man's property. To accomplish this he forged a letter addressed to himself in the Rajah's name, and accordingly the Court at Jubbulpore has found Gya Pershad guilty of the offence laid to his charge, and sentenced him to rigorous imprisonment for seven years."

Monday, November 16.

—Five sets of screw piles, with the girders, of the Paupugnee bridge, on the Madras Railway, have been washed away. It will be many months before the bridge can be repaired. The *Madras Athenæum* says: "As soon as the rains cease, the water will subside and the bed of the river will be left perfectly dry, and then the rails will be laid on the sands and the trains will pass over. Traffic will be worked over the Cheyair in the same way, and no doubt on the other rivers where the bridges have come to grief. It is said, and on very good authority too, that a hundred lakhs will not cover the loss sustained by the Company by the recent floods."

—A Parsee has been killed by the explosion of a kerosine lamp.

—Seven more Jesuits for the Bombay Mission have arrived—5 fathers and 2 lay-brothers. All are Germans.

—Mr. Whitworth, full power Magistrate of Broach, forwarded to Bombay two European converts to Mahomedanism, with a request to the Commissioner of Police to send them to the Government Workhouse under the Vagrancy Act, as they were vagrants and wandering about without any visible means of subsistence.

—*Lucknow Witness:* "From a private letter we learn that the work of God at Sabathu, which has for some time so rejoiced the hearts of the labourers there, gives good promise of enduring. The Christian band there now numbers about 60, that at Kussowlie about 30."

—*Friend of India:* "The total number of bodies recovered since the typhoon in British territory at Hongkong is 897. Although the late typhoon was but slightly felt at Canton its effect in the Heongshan and Sunooy districts was apalling. In the former, vilages were entirely swept away. A small hamlet near Macao called Tom Tsai, containing about 100 families, has not the least vestige left to indicate its previous existence. Some have calculated that there must have been no less than 100,000 persons destroyed during the typhoon throughout the Kwangtung province, and others put the figure still higher."

"The Calcutta Missionary Conference propose resuming the open-air services held early in the present year. They will begin at the Maidan, as before, on Monday evening at ½ past four o'clock, and continue every evening next week. Addresses will be given in English and also in Bengalee or Hindustanee, as the people gathering may require. It is in this manner proposed to hold meetings in various parts of the city during the cold weather. A small book of "Sacred Songs" published by the Tract Society will be used throughout."

"The Egyptian papyri and monuments teach us equally—that the Egyptian title of 'Zaphnatphanekh,' borne by Joseph, is to be found in Egyptian under the form 'Zaphu-net-phaankh,' signifying, The Governor of the district Sethroites; 2, that the second title of Joseph, Ab of the Pharaoh, is Egyptian; it signifies 'The first officer of the House of Pharaoh'; 3, That the town Pithom worshipped God under the name 'The living God,' which corresponds exactly with the meaning of the name 'Jehova.' The papyri inform us likewise that the Hebrews, intermixed with other people of Semitic origin, inhabited during their sojourn in Egypt the districts of Ramses and of Pithom; that

they were compelled to build certain constructions in both of these towns until Moses delivered them 'out of the house of their bondage.' As the Jewish legislator performed his miracles before Pharaoh, the latter gave the order to his 'kartoumim' (*i.e.*, thaumaturges) to do the same. We meet once more a name which is Egyptian. The word in question signifies 'high priests' of the town of Ramses. This coincidence here is again perfect."

Tuesday, November 17.

—*Bombay Gazette;* Calcutta, 16 *:* "Two large vessels, names unknown, collided and sank at the Eastern Channel light on the 11th instant."

—We read in a Poona paper that on Saturday last, two soldiers of H. M. 2nd 7th Fusiliers left their quarters in a state of intoxication and carrying loaded guns. One of them, it is stated, in a state of delirium, shot a Bania through the chest, killing him on the spot. No provocation was given, and the fatal deed was committed without the slightest warning having been given to the deceased man. The men were shortly after apprehended by a sowar of the 1st Light Cavalry and handed over to the authorities.

—*Times of India* ; Cawnpore, 16 *:* "Maharajah Scindiah arrived here last night, and a salute of nineteen guns was fired this morning. He is expected to remain here during the trial. The prisoner is to be moved to the cells at the rear of the Court-house during the trial. A cell has been specially prepared for his reception, with cooking places ; and a considerable space has been enclosed round it."

—*Madras Mail :* The *Neilgherry Courier* says it is a common opinion at Ootacamund that Mrs. Penn's ayah has been sentenced to death on inadequate evidence, and that Europeans and natives have united in subscribing a large sum to defray the expenses of her appeal. The strong point against the prisoner was that if she did not poison the child, some one of the Penn family must have done it.

—*Madras Times :* "We learn that a native of the slave caste ran *a-muck* the other day at Ellavanoor in Malabar under the influence of drink and revenge. It appears that the prisoner stole some cocoanuts belonging to his master, a Nair, and one of the victims. For this act of theft he received a sound flogging from some Poolayars (also of the slave caste). Some time after he drank heavily, and, while in a state of intoxication, he sallied forth with the deadly *peeshan-kathi* (knife) in his hand. He murdered two children and three adults before he was arrested.

Wednesday, November 18.

—*Times of India :* "On Monday evening the Jemadar of the Municipal Market peons and several of his men were taken in custody by the Police on charges of extorting money from stall-keepers and persons frequenting the markets. It appears that this system of levying black-mail has prevailed for years past and the men have pocketed thousands of rupees. The peons used to collect the *dustoorie* and make it over to the Jemadar, who gave each man his share, reserving a goodly portion to himself. The latter official was discovered to be living in a style far above that which his ordinary pay would enable him to. Information was received by Mr. Pedder some time back which led him to institute enquiries, but he could discover nothing which would warrant him in taking steps to punish the men. However, a short time since the matter was again taken in hand, and this time successfully. The enquiries made under Mr. Pedder's directions by two officers of the Municipality and some of the Detective Police have resulted in the exposure of a well-organised system of extortion, the details of which will surprise most of our readers."

The *Bombay Gazette* says that Mr. Pedder has suspended Mr. Higgins, Superintendent of Markets, and Mr. Webb, Inspector of the Bandora Slaughter-House.

"For ten or twelve years past the public have been swindled by a pack of rascals, and the Health Department, which is such a costly institution, is proved to be rotten almost from top to bottom."

There is a very elaborate system to secure the public from getting bad meat ; but a key has been found to open this legislative lock, a key consisting of two-anna pieces. The next thing for money to do is to get the culprits off. We believe this same key is well known in many other departments.

—A Mr. G. Elliot, in the *Bombay Gazette,* says : "Three years' observation in the colonies of Australian trade have convinced me that the proper steam trade channel for mails, passengers, and a large variety of merchandize, passing to and from Europe, and all the Australasian colonies, is via Torres Straits, and not round Cape Lewin, and by the Southern Coast of Australia ; by which dreary, tradeless route, the mails are now carried at a large expense of postal subsidies rendered absolutely necessary by the lack of trade."

—Same ; Tezpore, 17 : "General Stafford and three steamers have arrived here, all well. The Dufflas are arming, and are reported to be determined to fight it out."

—Calcutta, 17 : "The two vessels that collided were the *City of Edinburgh* with a general cargo from London, and the *French Empire* in ballast from Aden. Three men from the latter ship were picked up by a pilot brig, and one boat's crew from the *City of Edinburgh* by another pilot vessel. Two more boats' crews are supposed to have got away from the sinking ships."

—*Ceylon Observer* : "One of the results of the heavy rain from the sea the other morning was a shower of fish in the Cinnamon Gardens. In Mr. Laurie's compound. a large number (over one hundred) of small fish, about the size of a sardine, were found and picked up, after the exceptionally heavy down-pour about eight o'clock. They were "annexed" by the cook of the establishment, and made into a very substantial curry."

—*Indian Mirror* : "How many widow remarriages have taken place in Bengal since the Act was passed ? Perhaps it would not be very far from the mark if we were to fix the number at 200. This is not a large number, and not quite encouraging. Then, again, the marriages are mostly among the middle and lower classes. The upper ten stand aloof from the movement. A high caste Brahmin did marry a widow, but on the death of his wife he atoned for his sin by swallowing cow-dung and rejoined the orthodox class of Hindoos. Thus he brought upon himself and upon the cause great humiliation and odium. Other cases of apostacy are also reported. When the movement began almost all the leading and influential Natives of Bengal promised it support. But now where are they ? They have violated their pledges, and are not only indifferent, but in some cases positively antagonistic."

At the very time the Act was passed we predicted that there would be little advantage taken of it. The difficulties are not legal but social. While caste says 'no,' it matters little who says 'yes.'

—*Times of India ;* Jubbulpore ; the Gaya Pershad case : "Much praise is due to Moulvie Sufdar Ali, Extra Assistant Commissioner of Saugor, and a native Christian, for the manner in which he has ferreted out the evidence and worked up the whole case, against much opposition and amidst difficulties of a most grave character."

—On Sunday last an educated Brahmin, Mr. Yeswant Purshotum Manerikar, of the Prarthana Samaj of Bombay, threw off his sacred thread when taking the usual oath of admission as a member of the Samaj. He is reported to have said : "As I have now taken an oath in the presence of God Almighty I cannot for a moment keep this mark of heathenism (sacred thread) on my body —a thing which strengthens the institution of the caste that is most abominable in the eyes of God and of enlightened nations."

—Surgeon-Major Rajendro Chundra succeeds to the chair in the Calcutta Medical College, made vacant by the death of Dr. Chuckerbutty. Dr. Chundra is a member of the Free Church.

—*National Paper* : "People are telling that Baboo Annunda Mohun Bose will hold a brief in the libel case against the editor of the *Saptahik Samachar* on the urgent request of Miss Collett and Baboo Keshub Chunder Sen. This notwithstanding, the editor says he cannot desist from welcoming the Baboo. He is deserving of especial commendation, because he has not adopted European habits and mode of dress."

Thursday, November 19.

—*Deccan Herald* : The two men of the 7th Fusiliers who shot the Banian on Saturday night, went first to the house of the Adjutant, Captain Clarke, and then to the house of Colonel Herbert. Both were fortunately out, otherwise they might have met with the fate of the poor Banian. It is said that they asked the Banian for money, and that he inquired of them why they were out at that time of night and ordered them to "jao." This made them angry, and one of them deliberately took aim and shot him. It is said that they carried off some money from his shop, but that remains to be proved. The occurrence created a great sensation in Camp, as a large portion of the regiment was called out as a search party under the command of the Colonel of the regiment.

—The Aral is found to be 250 feet above the coast of the Caspian Sea.

—Another coal-laden ship has been burnt at sea, the *Susanna Johanna.*

—*Englishman :* "On Friday night, a serious scuffle, which ended fatally to one of the parties, took place at Dukuria Bagan, near Jan Bazar Street. A man, named Thomas Scott, who, it appears, had become a Muhammadan, and is now called Nur Muhammad, had gone to the house of his wife, who had also lately turned Muhammadan and married him, and created a disturbance. Scott had been living apart from his wife for some time past, and in her house another Muhammadan, named Khoka, and his sister, resided. Khoka was a *khalasi,* and had only just returned from a voyage. When Scott got to the house on Friday evening, Khoka, it seems, came up to him, and a quarrel began. From words they fell to blows, and Khoka called out that he had been stabbed, and fell on the ground."

—"My only ambition is for my country and my ideas," says Prince Napoleon in a proclamation.

—Home paper : "Last week the total number of paupers in the metropolis was 91,066, of whom 34,716 were in the workhouses, while 56,350 were in the receipt of outdoor relief. Compared with the corresponding week of 1873, these figures show a decrease of 7,233. Ninety-one thousand paupers constitute, nevertheless, a tremendous Army of Destitutes ; and the figures would seem to show that out of every thirty persons in London one is a pauper."

—*Overland Mail,* Oct. 30 : M. Thiers has had an enthusiastic public reception at Nice.

A fund is being raised to liberate Garibaldi from his financial embarrassments.

Ten lives have been lost in a conflagration at a cotton mill at Winsford, in Cheshire.

Lady Dilke's funeral must have jarred painfully on the nerves of those who honoured her memory, and they were many. This idea of being thrust into a German oven by German professors adds a new terror to death. In ten minutes, we are told, "the flesh began to melt," which shows that Science felt it necessary to take a peep of the effects of its work. In seventy-five minutes the deceased was at length reduced to ashes and duly weighed. The advocates of cremation must abandon the æsthetic argument in future. No funeral has ever been more horrible in its minuteness of detail. Fancy a sexton recording the date at which the worms began their work ! Persons above prejudice might well go a step further, and blow their dead relatives from guns. The whole affair would only take a few minutes. It is painful to watch the roasting of one's friend for an hour and a quarter.

Deaths reported.—The Marchioness of Thomond ; Thomas Miller, the poet : the Rev. M. R. Burge, Mad. Ret. ; Col. W. Law, Mad. Ret. ; Mr. Laird, late M.P. for Birkenhead ; Major C. Boyd, 38th Reg. ; Col. H. Dixon, late 61st Reg. ; Capt. G. Foot, R. A., J.P. for Devon ; W. Garforth, Esq., J.P. for Cheshire ; Major C. Maners, R. A., ; Capt. Scott, late Bo. N. I. ; Maj.-Gen. Slade, R. E. ; Lady Tylden ; John Lillywhite, cricketer ; W. Tweedie, Esq. ; Marquis O'Neill ; H. H. Thomas, Esq., late Ben. C. S.

A trial is now going on at Moscow which has made a great sensation throughout Russia. The Abbess Mitrofania is charged with forgeries to the amount of 80,000*l.* Before taking the veil she mixed in the first society in the capital, and, placed among nuns with little education, she soon rose to a leading position. By means partly of Imperial munificence and contributions from all quarters, and partly of forged bills, she established large factories and dairies, several of which are in full activity.

Mr. Hurrichund Chintamon, Agent to the Gaekwar in England, has been publishing a commentary on the Bhagawat Gita.

Friday, November 20.

—The *Bombay Gazette* thinks there is much "to strengthen the inference that the attempt to murder Colonel Phayre was the manifestation of some detestable political intrigue. We hear, among other things, that one of the men in custody on suspicion is an "old stager" in Baroda affairs. He was employed at the Residency as chobdar, and up to the time of his arrest used voluntarily to assist Colonel Phayre's table servants in their domestic duties. This man may not be in what is called "Durbar pay," but at all events the names of his sons figure in the durbar list. Another peculiar

circumstance has happened in Baroda, which probably is significant of a very corrupt state of matters indeed, though, to be sure, it may be but a peculiar coincidence. The man who gave the poison to the Resident's servant or servants died suddenly in the city on Tuesday, and his body was burned almost immediately afterwards. It is reported that he was poisoned, and if this can be shown to be true, there would be strong grounds for suspecting that, as "dead men tell no tales," the deed was done in order to destroy the clue to the connection of certain persons with the attempt on the life of the Resident."

—Same ; Burwai : "The Maharajah Scindia arrived at Burwai at eleven o'clock this forenoon. The Maharajah Holkar met him midway in the Nerbudda. The meeting was cordial. The procession which was afterwards formed was a grand one."

—Deaths last week, 342.

—It is said that the Indo-British Institution has not received a single rupee of the proceeds of the concerts given, some months ago, nor have the parties who supplied the refreshments been paid.

—Mr. C. D. Gilder, Master of that Institution, has brought an action against a Mr. Howell, for an assault at a Season Ball. Mr. Gilder says there is a general evil attending such gatherings, things are said calculated to make ladies blush. A very good reason for avoiding them altogether. It seems to us a pity that the orphans in the I. B. Institution should be brought up to think such entertainments desirable.

—The *City of Berlin*, just launched on the Clyde, is 510 feet long.

—The ship *Cashmere*, hence to Calcutta, was pierced by a sword-fish.

Miscellany.

—*Christian Advocate* (Sydney) Sermon by Rev. S. Coley on "Forgive us our debts" :

Now there are a good many errors that this word speaks against. For instance, it speaks against that antinomianism that says that God can see no sin in His elect. Why, the Lord teaches us, His chosen ones, to pray every day, "Forgive us our debts." We must not act as if God were a blind God, and could not see the evil in us. I tell you there is not a bit of truth in that doctrine. Instead of that, if you have been saved by grace, and carelessly sin, the sin looks the blacker on you as ink looks blacker on a white table-cloth than on a dirty one. If you drop ink on a dirty floor, you can scarce see it ; but put it on a clean white diaper, and how black it shows ! Never get that idea that, because I am a child of God, God will not see any naughty thing in me ; He will see it, and he likes it less in you than in anybody else—just as you would like a disease less in your own children than anywhere else. So you must go and say every day, "Forgive us our sins." Oh what a sweet thought it was in the old time that there was a lamb slain every night and every morning ! There is this Lamb there ever slaughtered, and the blood is ever flowing—a fountain opened, and opened every day. You must not go away from the fountain. On the other hand, do not get into careless living because you can go to Jesus often, and go every day. By the law of Rome if a man had committed a certain assault he could get off by paying a sum of money. A celebrated Roman use to go through the streets, having a slave following him bearing a bag of gald. He would amuse himself by smiting innocent passengers down, and, when he had damaged them seriously, they knew that they could get nothing from him but the fine, and there was his slave ready to hand out the money. And we have known wicked antinomian people who have thought that the Lord Jesus Christ was to walk behind them like a slave, and that they might sin as they pleased, and that He would pay down with His precious blood what should enable them not to get rid of sin, but to live in sin without fear. Christ will not be your slave in that way ; and the very blood would damn you deeper if that is what you mean. Oh, no ; His blood will wash us from the daily errors that even a child will sometimes commit. His blood will wash us from every sin we want to leave ; but if there is one sin you want to keep and practise, that blood will add intensity to its evil, and will only drown you the deeper in perdition. But if you give up your sin ; if you now come and give up your sin ; if your heart be true, and you want to be cleansed from it as well as forgiven, it is here for you. May God help you to trust in him !

One moment, and I must not detain you longer. I remember one day a lady put this question to me, "Now if your doctrine of Christian perfection be true, how can you say that prayer, if you be sanctified wholly ?" And she went so far as to say she had given up saying "forgive us our trespasses." Why should Christians be saying that continually ? why should they be praying "Forgive us," when they have left off sinning ? I told her, "Now, do you know, it is a very dreadful thing to be so good that you cannot say the Lord's Prayer ? One of the most perilous things you can have is spiritual pride ; and, if you do not mind, you will get to the edge of a precipice, over which the devil will hurl you into the deepest sin. Mind what you are doing. Now, I will show you how a man may love the Lord with all his heart, and love Him all day, and be in that sense a perfect Christian, and yet he will have need every day to say, "Forgive us our trespasses." You say, "How can it be ?" I will show you. I will show you, first of all, taking something from the body ; secondly, taking something from the mind ; and thirdly, taking something from the circumstances. Taking it from the body ; suppose there is a man who has been up to thirty years of age a vicious creature, and the result is by that time his health is thoroughly broken, he is paralysed. Many a young man has brought himself to that. That young man, now that he is in that case, gets converted, and, what is more, he gets sanctified wholly. God pardons all the past, and now he loves the Lord sixty minutes every hour with all his heart. Well, but does that bring back his former strength ? Not a bit of it ; he is still a poor, shattered, broken wreck of a man. That man, now loving God with all his heart, some day is taken by the side of a lake ; it is a beautiful sunshiny day, and they have left his little boy with him to keep him company for a while, and the little playful fellow, dancing round the borders of the lake, falls in, and the father, helpless, screams with agony, and the child drowns before his face. Now, if he had that strength he ought to have had for one five minutes, he would have rescued that life. Do not you think that the father that day would say, "Lord forgive me—forgive me this miserable impotence ! I did all I could at the moment, but I did not do all I ought to have been able to do." It is true the Lord forgave his sin a good while ago ; but then that is a new effect of his sin, that has just cropped up, and he has never seen that before.

Take another case. A man had a large fortune left him by some uncle, and he was very independent of his father, and away he goes from home and gets on the turf. He had £20,000 left him ; but that is soon gone—you may soon get rid of £20,000 on the turf—and he is brought down to beggary. But he gets converted, and gives himself wholly to God, and becomes sanctified entirely. But does that bring back his balance at the bankers? Not a penny ! Now, just then his old father is brought to ruin for want of £100, and is sold up, stick and stone ; his home is broken up. That day that son comes to support, and sustain, and comfort his father with kind words, and he does all he can do. But does he do all that he ought to have been able to do ? Would he not have to say, "Oh, God ! forgive, forgive me, that I am unable this day to help my father ?" Well, he has done that day all he could do ; but he has not done all he might have been able to do.

Take the case of a man who has had capital opportunities of learning, but he permits his days to go away till he has no chance of getting it. He gets converted, but he cannot bring back the forty years he has wasted in folly, instead of intellectual culture. There is not a day but something wants doing that he ought to have been able to do correctly, and he is not able to do it. The result is that every day, though he be sanctified wholly, he must say, "Forgive me !" Well, now suppose I have never wasted a minute, or penny, or an opportunity, do you think I should not have been a man of greater powers than I am ? Every day I would do the best I could, but every day I am conscious I might have been able to do better. And, therefore, at the very best, the 'sanctified man—the man who is sanctified wholly—is obliged every day of his life to say, "Forgive us our debts." For, though we have done this day, because we love Thee, what our little love can do, yet, Lord, Thou knowest we ought to have been able to have done more, and so the holiest man in the world must say the prayer, "Forgive us our debts."

—*Daily Review ;* Belfast :

It is most refreshing to witness the anxiety of the factory girls to be present at the meeting convened at two o'clock P. M. Their dinner hour is from two to three ; they come direct from the spinning-jennies, having taken change of dress with them in the forenoon, in order to lose no time ; and I know that many of them have remained to the after-meeting, through the kindness of the manufacturers. My special sympathies flow out to these young women, labouring with honest pride to win their daily bread ; and kindness shown them gladdens their hearts and, from the impulsiveness of the Irish nature, a reciprocity of goodwill and confidence is easily established. I find them tolerably well educated, although I do not think their Bible knowledge is equal to that of the Scotch girls (of course I am speaking of women under 25 years of age) of the same class. Thousands of these are deeply impressed, and not a few state their trust in the Lord. I am irresistibly tempted to tell you of our Friday evening meeting. Some 600 remained for counsel ; they could not be overtaken individually, and consequently formed into groups. While attending to some such arrangements, a young lady (the daughter of a minister's widow) a young convert, tapped me on the arm, and nervously said "Come." She led me to a back corner pew, in which were seated seven young persons, from 16 to 24 years of age, apparently in deep distress. In the front pew were seated the young lady, her widowed sister, and other three listeners. When composure was obtained fourteen lustrous eyes, brimful of tears, imploringly looked up into my face ; and as I spoke to them of Jesus as the "Drawer"—"I, when I am lifted up, will draw," &c.—I could see that their very souls were moved. First one, then another, until six professed to have trusted Him. One trembling said, "I'll take him. I am trusting, Lord, in thee." Having spoken a few words of counsel and caution they went away. I met them all last night, and the lit-up, joyful countenances were the very antitypes of their former selves. I may be excused if I narrate another case. After the two o'clock meeting was over on the same day, I chanced to be near the door, and as the large audience was quietly dispersing I observed a student (aged about seventeen) pressing in; he had his books in his hands. I touched him on the shoulder, and he stepped in beside me. Quietness restored, we opened a conversation, general at first, on education. I remarked that he no doubt had a knowledge of the letter of God's Word ; he feelingly replied, "Well, I am better acquainted with my classics than the Scriptures; they are not insisted on in the seminary, you know." As we were speaking of the plan of salvation, he put his hand on mine, and, falteringly said, "Am I simply to take God at His word, and trust Him ; you know faith without works is dead." A few more words and a prayer, and the light lit up the soul, and at a moment's pause, with an assurance and a quivering lip, he said, "I will arise and go to my father ; I am coming now to thee." Hundreds of cases could be recorded, but these are samples of the gracious work proceeding here. I may add that yesterday (Sabbath) the morning meeting was overflowing; the open-air meeting had an audience of fully 25,000. About 800 assembled in the Ulster Hall for counsel and devotion, and a meeting, exclusively for the young, was held in May Street Church (late Dr. Cook's), which was crammed, and this meeting is to be continued nightly. In the language of Mr. Moody, "The work of grace among the young and old, rich and poor in Belfast, is unprecedented in all my experience."

—The Rev. A. M. W. Christopher of Oxford writes in the *Christian's Pathway of Power* for October as follows :

That which above all things fills my heart with deep thankfulness in relation to the recent Conference at Oxford for the promotion of Scriptural Holiness, is that the POWER OF GOD was so signally manifested at it, that I felt as if I had never witnessed this power in visible operation upon *Christians* before. The calmness and simplicity of the addresses, and the absence of excitement, made it all the more clear that the remarkable results given were the fruit of God's power, not the effects of man's influence.

The special manifestation of God's power which most impressed me was the great change wrought in some of the most faithful, diligent, and lovable Evangelical clergymen I know. One of these stated that he had never known what "the peace of God which passeth all understanding" really was, until towards the end of the Conference. Of course he meant in the highest sense. Another,

who had read a paper at a clerical meeting against Mr. Pearsall Smith's teaching, is now, in his new joy and strength, writing a book to promote a full trust in Christ for the heart, and for power for holiness and for the diligent and effective service of God. These excellent men did not give up any doctrine they previously held, but they received a calm assurance that the Lord Jesus Christ, with all His resources of grace and power, dwells in all that trust Him, and yield up themselves to Him to do what He will in them and by them, renouncing every known sin in His strength ;—that He dwells in all such by His Spirit to keep them, and to use them, and to enable them with joy and thanksgiving to glorify God in a life consecrated to His service.

If the reader's thought is "Surely this is the assurance of every true Christian ?" I would ask *him*, Do you then experience a daily deliverance from anxiety, impatience, covetousness, selfishness ? Does it no longer require a great effort in you to do difficult things for the Lord Jesus ? When Christ really reigns as King in the believer's heart, so that He is trusted for grace and power sufficient for every temptation and for every duty, He never fails to make His yoke easy and His burden light. Is this the case with you ? If so, praise the Lord. If not, read again John xiv. 15, 16, 21, 23, and 1 John iii. 22-24, and see whether you fail because you have not yet resolved, in the strength of the Holy Spirit, to obey all God's commandments at any cost ; or whether you are on the one hand shrinking from a whole-hearted surrender of your whole self to God, or on the other are in any degree confiding in your own natural resolution and energy, and not in the love, and grace, and power of Christ living in you.

The POWER OF GOD is clearly with those who glorify the Lord Jesus as a Saviour, who without any failure on His part, saves every one that really trusts in Him from his sins. The Lord is showing how He will work with power against the infidelity of the day. Sceptics who will read every clever book against Christianity, rarely study with a candid mind any one book on the evidences of Christianity. But if all believers trust Christ in them with confidence, and so are filled with the Holy Spirit and his blessed fruit, they will become living evidences of Christianity known and read of all *men. If Christians would win unbelievers to Christ* so that they may glorify God, then, besides speaking the truth of the Gospel, they must let their "light so shine before men that they may see their good works." (Matt. v. 16.)

—*Advance ;* the Gipsies of England ; their Language *:* It is a language undoubtedly Indian,—nearly all the words which the Gipsies claim to be Rommany are found in the Hindostani of the present day ; the Gipsy's fate is his *Kismet* ; his salutation is the Oriental *Salaam* ; he calls the Bible a *Shaster*. And as his words, so are his customs, which in many ways resemble those of the low caste Indian. Like a Hindoo, he regards a drinking cup with superstitious regard ; if the skirt of a woman's dress touches it, it is broken and never used again. When a Gipsy dies, his friends send food to the tent of mourning, and, like the low castes and Pariahs of India, he eats any kind of food, even the flesh of animals which have died a natural death. Everything seems to point to the conclusion adopted by Mr. Leland, that the Gipsies are descendants of some low castes, probably Doms or Nats, expelled from Hindostan in the fourteenth centuary. Why they were expelled, under what circumstances, or whether it was not a vast and voluntary emigration, are questions not yet answered. The singular fact remains, that a people speaking the same language are found scattered over the whole of Europe, that their habits and customs remain unchanged, that they endeavour to keep themselves separated from the rest of the world, and that they are gradually disappearing."

—*Times of Blessing* ; Dr. Andrew Thomson at the Dundee Conference :

Give us a universally revived Church, and it will be a conquering Church. No power of evil will stand before it. We do not attach the importance to eminence in holiness that our Lord and His apostles did. It is the key-note of this great intercessory prayer of our Lord : 'Sanctify them through Thy truth.' It gives tone to every prayer and thanksgiving of Paul for the Churches, as these are recorded in his epistles. I confess to my having been often grieved at the defective manner in which this momentous subject has sometimes been handled even in the books of our evangelical theology. Sanctity of heart and life has been mainly commended as an evidence of salvation, whereas it is its essence as well as its evidence. Pardon and justification, unspeakably precious though they be, are only the stepping-stones to this ; holiness is the culminating blessing, in which all others terminate, and to which all others are designed to lead. And let us thank God that, in these times of revival, we can look upon not a few such Christians who are like the 'full corn in the ear.' Their feet have been disentangled from doubt ; their knowledge is enlarged ; the world is under their feet ; the gracious principle within them is greatly in the ascendant ; joy in their hearts is like a begun heaven ; zeal for the good of others is glowing like a flame ; and they are up among the fruits and the flowers, standing on the sunlit heights of assurance. What hath God wrought !

Rev. Dr. Wallace :

Every promise made by our Heavenly Father to His children is as a cheque to be drawn on the Bank of Heaven. The Father has set His seal upon the cheque, to show that it is true. There is His signature, Yea in Him : yes, it shall be done. And more than that, Christ Himself hath countersigned the promise with His own name. He hath a vesture dipped in blood, which speaks of Calvary ; and every promise, I may say, is dipped in blood too. Every promise, I have said, is just a cheque on the Bank of Heaven ; but there is this difference from an ordinary cheque—it cannot be dishonoured. An earthly cheque drawn on an earthly bank may be dishonoured when there is no money to pay it ; but a cheque on the Bank of Heaven never can be dishonoured. I never will forget the failure of the Western Bank in 1857. but, dear friends, how secure the Bank of Heaven ! When you take cheques there, you will have to endorse them by faith. They will be no use without that. With an earthly cheque you have to write your name on the back, and so with every one of those promises, you write the words 'I trust,' and then on your bended knees present it to God. I remember three boys who long ago occupied an attic in King Street, Paisley ; I see it now. I was one of the three, and we were all deeply anxious to have new hearts. We took the passage in Ezekiel, and we prayed to God. From that upper room in King Street our prayers went up, and they were answered. I am the only one *of the three now alive.* The others died happy, rejoicing, thirty years ago and more. We simply took a promise to the Bank of Heaven, and endorsed it, and very shortly God gave His blessing. Try it !try it !

—*Christian,* Oct. 15 ; letter from Edward Wright:

Just a few lines to inform you of the progress of the gospel work in the tent at Camberwell. The interest in the meeting seems unabated, the people continuing to flock in every night, about a thousand strong ; numbers of social outcasts, who have not attended a church or chapel for years, are led by curiosity to come to the tent. One tipsy man reeled in, remained to the close of the meeting, went away again, and was irresistibly attracted to come again, when the hymn, "Jesus of Nazareth passeth by," rung in his ears and fastened on his mind. It went home with him and gave him no peace till he came, a bronkenhearted penitent, to Christ. He now finds the greatest joy in the study of God's Word and in the company of Christians.

A gentleman stood up last Monday evening, and said that he had been what was termed an advanced Ritualist, a member of a surpliced choir, cross-bearer in the processions, and connected with a community of Jesuits. He heard that Ned Wright was going to preach while he was at Oxford, and, out of curiosity, he went to hear him. He was struck with the simple testimony, but poohpoohed it, saying to himself, "Surely the Church must be right, rather than an illiterate man like that." He attended the meetings, however, every evening, though against his own will, and was heartily glad when I left Oxford.

On changing his residence a short time since to the south of London, a placard met his eye, informing him that "Ned Wright" was preaching in a tent in the neighbourhood. He said he felt as though Ned haunted him ; and though one of the rules of the Jesuits was that their members should only atted the Established Church, yet something seemed to draw him to the tent, where he was led to see that his Ritualism was an attempt to justify himself by religiousness—works, in fact ; and he just took his place as a guilty, depraved wretch, and relied alone on Jesus for salvation. He says that, instead of confessing to the *priest* now, and receiving "ghostly absolution," he has confessed his sins to *God,* and received real pardon through the precious blood of Christ.

Selections.

IDOLS.

BY A. B. STEWART.

What is your idol, my brother ? my sister ? I will tell you. It is that thing which you do not like to have any one speak of ; it makes you feel a little unpleasant, and uncomfortable. The mention of it, in any way, to call your attention to it as an evil, always agitates you somewhat ; and though you may perhaps endeavour to justify it, you get a little excited when you do so. Whenever a hand is laid on it, you are conscious that a sore spot has been touched, and you had rather it would not be done. It is that thing that you stoutly declare, "is not an idol ;" you "do not make an idol of it." Yet, when you are told that you had better dispense with it, you are by no means willing to do so. It is that which you say you "care nothing about ;" you regard it is a thing of "no importance whatever ;" but when it is suggested that you had better give it up, you somehow discover that you do attach great importance to it, for you will by no means renounce it. It is that thing that comes up before you when you are praying, when you are giving your testimony, and want to make the best presentation that you can to God and your brethren : and it is that which presents itself when you are endeavouring to testify to full salvation, and makes your testimony inexplicit and ambiguous. You certainly did find deliverance from allowed sin when you attained this great blessing, as far as you knew ; but there was something that you did not apprehend as evil at the time, hence it was not then in your way ; but you have discovered it since, have become enlightened upon the subject, and instead of giving it up at once as the Spirit prompted you to do, you engaged in the hopless task of trying to retain your communion in its richness and fulnes, and the idol likewise. It is that thing which involves the soul in endless questionings with regard to its propriety—whether it is really sinful or not ; and you labour to convince yourself that it is not sinful, and for the time you seem to succeed ; but you cannot remain convinced. The question comes up again, and has again to be disposed of by the same forced process. The Spirit, true to His work, gives you no rest until you hearken to His gentle voice, or else, by resisting His light, your eyes become blinded, and your heart becomes hardened, and He lets you alone.

The idols of Christians are many and various. I conceive that those that are working the greatest amount of evil at the present time are not those of the greatest magnitude. They are the little things that are now doing the most mischief to God's heritage. They are the most injurious, from the fact that they are the hardest to reach. They are Satan's greatest stronghold ; behind their insignificance he has intrenched himself; is determined to hold his ground.

The grea want of Christians who are waked up to a sense of these evils is moral courage. They really desire to be cleansed from all their idols, but do not like to be *first* to renounce them ; they dread being called fanatical. May God give them grace to be willing to bear reproach for Christ, in order that they may keep all His commandments, even the least of them, and thus show their love for Him ! These idols *must* be given up. "From all your idols I will cleanse you."—*Christian's Pathway of Power, October.*

CARRYING A LADDER.

Did you ever see a person carry a ladder ? He puts it on his shoulder, or it may be puts his head between the rounds, and has one of the sides resting on each shoulder, and having it nicely balanced walks along. A man with a ladder is an interesting object in a crowded street. He looks at the end before him, but the end behind him he cannot see. If he moves the front to the right end to get out of the way of a person, away goes the rear end just as far in the opposite direction, and the slightest turn of his body, only a few inches, will give the ends a sweep of several feet, and those in the way may look out for bruised hats and bumped heads, while the window glass along the street is in constant danger from the unseen rear end of the ladder. When a small boy, I was carrying a not very large ladder, when there was a crash. An unlucky movement had brought

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the rear end of my ladder against a window' Instead of scolding me, my father made me stop' and said very quietly : "Look here, my son, there is one thing I wish you to always remember ; that is, every ladder has two ends." I never have forgotten that, though many, many years have gone. Don't we carry things besides ladders that have two ends ? When I see a young man getting "fast" habits I think he sees only one end of that ladder, the one pointed towards pleasure, and that he does not know that the other end is wounding his parents' hearts. Many a yaung girl carries a ladder in the shape of a love for dress and finery ; she only sees the gratification of a foolish pride at the forward end of that ladder, while the end that she does not see is crushing modesty and friendship as she goes along thoughtlessly among the crowd. Ah ! yes, every ladder has two ends, and it is a thing to be remembered in more ways than one.—*American Agriculturist.*

TELEGRAPHIC NEWS.

Berlin, 13th November : Thirty ladies of Westphalia have been senteneed to fines of one hundred thalers, or in default to three weeks' imprisonment, for presenting an address to the Bishop of Munster.—Count Arnim has again been arrested and placed in confinement.

London, 14th ; Advices have been received that the Khan of Khiva has invoked the aid of Russia against the rebellious Turcomans, and that Colonel Ivanhoff has threatened the Turcomans with reprisals should they continue to disobey the Khan.—Major General Richard Shubrick has been gazetted a Brevet Lieutenant-General, vice Saint John deceased.

Berlin, 14th : The motive for Count Arnim's rearrest has not yet transpired. Owing to his continued ill health he is at present confined to his house.

Santander, 14th : Further accounts of the action before Irun stated that the Carlists retreated in an orderly manner to Vera, and that Marshal Laserna with the Northern Republican army has returned to San Sebastian.

London, 16th : Lord Derby has been elected Rector of the Edinburgh University, having polled 770 votes against 583 votes polled by Doctor Lyon Playfair.—Advices from Berlin state that the trial of Count Arnim will commence on the 7th of December.

17th : Private Thomas Smith, the murderer of Captain John Dent Bird (20th Hussars) was executed yesterday at Winchester, having made a full confession of his crime.—Mr. Disraeli has been re-elected Lord Rector of Glasgow University, having polled 700 votes against 500 votes polled by Mr. Emerson, the nominee of the Liberal students.—The Elections in Italy have resulted in a large Ministerial majority. Garibaldi has been returned for Rome.

18th : Mr. Disraeli has written a letter to Sir Henry Rawlinson, the President of the Royal Geographical Society, announcing the intention of the Government to organise a new Polar expedition for scientific reasons. The Right Honourable Gentleman, in his letter, demonstrates the importance of encouraging the spirit of maritime enterprise in the English people.—Sir Arthur Phayre has been gazetted Governor of the Mauritius.—The Indian transport *Crocodile* has passed the Suez Canal, outward bound, for Bombay with reliefs.

19th : The Peninsular and Oriental Company have decided to abolish their Southampton establishment, and will in future only land and embark mails and passengers there.—The statement that the Kban of Khiva had invoked the aid of Russia against the Turcomans, which was published by the *Times*, is now authoritatively contradicted.—A telegram has been received here that Yakoob Beg, having gone to Cabul to visit his father the Ameer at the instigation of Lord Northbrook, to arrange the differences existing respecting the succession to the throne, was treacherously seized and cast into prison.

—I go into a sculptor's studio, and see him shaping a statue He has a chisel in one hand and a mallet in the other, and he gives a very gentle stroke click, click ! I say, "Why don't you strike harder ?" "Oh !" he replies, "that would shatter the statue. I can't do it in that way ; must do it this way." So he works on, and after a while the features come out, and everybody that enters the studio is charmed and fascinated. Well, God has your soul under process of development, and it is the little annoyances and vexations of life that are chiseling out your immortal nature. It is click, click' click, I wonder why some great Providence does not come and with one strok. prepare you for heaven. Ah! no. God says that is not the way. And so he keeps on by strokes of little annoyances, little sorrows, little vexations, until at last you shall be a glad spectacle for angels and men.—*Talmage.*

— He who should look upon a country from a star, taking a bird's-eye view, would have all parts equally before him, while he who traverses it with slow steps leaves a portion of the territory behind him, and another part is yet before him. So it is with man. Creeping like an insect from leaf to leaf, he leaves something behind, and has something yet before ; but God looking down upon all things at once, serenely fills his own eternal "Now," and sees our ages pass. The Lord has no emergencies ; he is never at the end of his resources. Rest then, O fellow pilgrim in, this confidence that the new road to you is an old road to God.—*C. H. Spurgeon.*

PASSENGERS ARRIVED.

Per P. and O. Str. *Thibet, 13th.*

From Southampton —Capt Henry, Mr and Miss Sexton, Mr. Marryat, Miss Young, Mr and Mrs Pendlebury and infant, Miss Angus, Mr and Mrs Birchfly, Miss Bates, Mr and Mrs Moorehouse and infant, seven German missionaries, Major and Mrs Stevens. Capt and Mrs Morris, Lieut Hay, Capt and Mrs Shepherd, Col Hunter, Mr D Martin, Mrs Forbes, Mr Beattie, Mrs Wilson, Mrs Robson and four children, Mr H Brock, Mr G S Brown, Mr and Mrs Cameron.

PASSENGERS SAILED.

Per P. and O. Str. *Hindostan, 16th.*

For Brindisi.—Major Pelham Bartholomew, Mrs Chalmer, Mr J. Baker and Mr George Foster

For Venice.—Mrs Walker, Mrs Davidson, Mrs Robertson, Mrs Rivett-Carnac, Mrs Trestrail and child, Mrs G N Saunders and three children, Colonel J Field, C B, Colonel and Mrs Waterfield. Colonel Mulcaster, Mr Smith, Mr Spry, Colonel Pester, Dr and Mrs Watson, Mr J M Ornam, Mr and Mrs White, and H L Harrison.

For Aden.—Surgeon-Major T H Smith, and Surgeon G B Hickson,

PASSENGERS ARRIVED.

Per St, *Jas. C. Stevenson*, 14th, from London.

Dr W Ray, Surgeon, Mr Disney, Mr Lucas, Capt T Teed and Mrs Teed, Rev Easum, Mrs Easum and child, Lieut Thompson, Mrs Bruce and child, Mrs Smith, Mr W Hunt, Mrs Hunt, Miss White, Mr Hogg, Mr Coates, Mr Barrett, add 8 deck passengers and 2 children .

Per Str. *India, 18th.*

From Genoa.—Col and Mrs B Couchman and 2 children, Mr W Hunt, Mr Lianter, Col and Mrs Nixon and child, Mr Bean, Mr and Mrs Graten, Mr Shunker Pandurang, Mr Dossabhoy Pestonjee, Mr James Jardine, Mr Jahier, Col and Mrs Macpherson and child, and Mr Meiffre.

From Naples.—Mr Carlo Tripi.

Per P. and O. Str. *Teheran, 18th,*

From Southampton.—Mr H Dear, Col Farquharson, Rev C Lewis, Mr J A Anderson, Mr H F Rivary, Mrs Peais, infant, and child, Mr and Mrs Glover and child, Major and Mrs Coape Smith, Dr and Mrs McGregor and two infants, Mr T Anderson, Miss G Christian, Lieut J S Collins, Lieut Hill, Mr and Mrs J Burbage, Mr G M Strachan.

From Venice.—Mr W Clerke, Col and Mrs Bowen, Mr F Deedes, Surg-Major O'Brien, Mrs and Miss Prescott, Capt F Bailey, Mrs Mayne, Mr C Vincent, Mr S Gowan, Mr Hutterot, and Mr J Murdoch.

From Brindisi.—Mr Bohlen, Mr and Mrs Justice Green, Earl of Camperdown, Mr Dewar, Mr J H Hart, Mr J Schmidt, Mr C Gregory, Mr R Maxwell, Mr H Badham, Mr H Shroff, and Mr Fastuidge.

From Suez.—Mr Barclay and Mr R H Anderson.

From Aden — Capt Poole, Snb-Condr Humphry, wife and two children.

Domestic Occurrences.

KING—November 7th, at Grant Road, the wife of Mr Henry Marshall King, Cotton Department, of a son.

MARRIAGES.

BURNES—HUTCHINSON—November 11th, at St Thomas's Cathedral, by the Rev T L Sharpin, John Hugh Burnes, Esq., of Oomrawuttee, to Elizabeth Harriet, third daughter of J R Hutchinson, Esq., of St Albans.

JOHNSON—SMITH—November 12th, at Saint Thomas's Cathedral, Bombay, by the Venerable C H Leigh-Lye, Archdeacon, W E Johnson, M D, Surgeon Madras Army, to Elizabeth Jane daughter of the Rev Samuel J Smith, of Newcastle, Ireland.

CASSELS—WHITE—November 14th, at St Thomas' Cathedral, Bombay, by the Rev W Maule, M A, John Andrew Cassels, B A, eldest son of Andrew Cassels, Esq., to Helen Marie, daughter of Charles White.

HEWETT—RICHARDSON—November 14th, at St Peter's, Mazagon, by the Rev Chas Gilder, Edward, youngest son of Fleming Hewett, Esq., of St Leward's-on-sea, to Isabella, younger daughter of Noble Carr Richardson, Esq.

TESTRO—BENNETT—November 17th, at the Byculla Church, Bombay, by the Rev A Pojehampton M A, D W M Testro, B A, Bengal Civil Service, to Lizzie, daughter of George L Bennett, Esq , J P of Gleneefy, Limerick.

DEATHS.

BARNETT—November 14th, at Breach Candy, Elizabeth, the wife of George Alfred Barnett.

HAWKINS—November 14th, at Bandora, Harry Luff, the infant son of Edward Luff Hawkins and Susan his wife.

SMITH—November 14th, at Bombay, Sarah, the wife of John Smith, Master-Pilot, aged 39 years.

PARKER—November 8th, at Nusserabad, Ann Maria, the wife of W H Parker, Executive Engineer, P W D, aged 34 years.

POWERS—November 11th, at the residence of Mr Peacock, Post Master, Saugor, James Otway Powers, late of the Medical Department, Hyderabad Contingent, aged 46 years.

BLANDFORD—November 12th, Baroda, Olive Louisa Mary, the wife of Mr E Blandford.

"BOMBAY GUARDIAN."

Subscriptions received from Nov. 1 to 15, 1874.

J. Hawkins, May 1, 1874, Rs. 4-13 ; Mrs. Holland, Sept. 1, 1874, Rs. 5 ; B. Brock, Dec. 31, 1874, Rs. 2 ; J. Milne, Feb. 29, 1875, Rs. 9-10 ; Mr. Christie, Nov. 1, 1874, Rs. 5 ; Rev. S. B. Fairbank, Oct. 7, 1875, Rs. 9-10 ; C. B. Sharman, Dec. 31, 1874, Rs. 1-6.

—Our Lord praised few when on earth ; but he commended one for doing something which you and I can do : "She hath done what she could !" I often think he praised her for that to encourage us all to do our best. Men misunderstood and sneered at Mary's broken box of alabaster ; but he for whom she broke it recognized, appreciated, and accepted the oblation ; and still true as ever is that parable of the broken box ; for "the sacrifice of God is a broken spirit ; a broken and a contrite heart, O God, thou wilt not despise !" Many a heart's secret fragrance, and capacity for precious gifts and graces, would never have been known, but that, like Mary's box, that heart was broken for Christ.—*Rev. J. B Owen.*

Advertisements.

The address of the Rev. Geo. Bowen is 5, Moos' Buildings, Grant Road, Bombay.

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